The Bombay Guardian.

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WEEKLY REVIEW.

—Men who have articles to let or to sell, endeavour to obtain a price that will leave them a profit above the outlay on the article. If a man has carriages to let, he will consider the original cost, the cost of keeping in good repair, and if he has to pay a tax upon the vehicle he will of course bring in that; his object is to get a living, and he must take account of all that is to his debit in order that he may put on the credit side enough to leave a balance for profit and loss. If the State imposes a new additional customs' duty on piece goods, the importer will take good care that his profits do not suffer by the amount of duty levied; the price of the goods will be raised the very day the new tariff comes into operation. If he alone had to pay the duty, and other importers were exempt, he would not be able to recoup himself by enhancing the price; but as the duty falls on all importers, the enhancement follows at once. So too the doctor will consider any special outlay that he may have to incur in visiting certain patients, and frame his bills accordingly. The newspaper proprietor acts on the same principle; and if the rate of postage is altered, if there is a great change in the price of paper, or in the wages of compositors, it is confidently expected that there will be a change in the terms imposed on subscribers. But when we come to landlords of houses (we are not responsible for this self-contradicting idiom) we are told that the case is different; and that they never dream of recovering from their tenants the amount of the assessments levied upon them. This, if true, is very remarkable; and one is at a loss to understand why such a singular exception should present itself. Why does the principle on which the landlord proceeds in his demand of rent, forsake him entirely the moment that a municipal assessment appears among his expenses? For our part, we fail to understand it. But is it a fact? Some in Bombay declare that it is, and are so strongly convinced of the truth of what they say, that they can find no language sufficiently opprobrious to be hurled against those who disagree with them. Under these circumstances it will not do for us to question the fact; otherwise, we should have been led by various testimonies to question it. If the landlord makes no account of the assessments in what he asks from his tenant, it can only be explained in two ways: either the tenant has power over the landlord and can dictate his own terms, or the landlord loses sight of his own interest in matters relating to municipal assessments. But, as we have said, we tremble at the thought of the bad words that would be applied to us if we ventured to say that the Bombay tenant has to pay anything on account of the municipal house rates. So we don't say it, but simply express our need of enlightenment as to the causes of that remarkable exception.

—The wretched man who took the life of Chief Justice Norman smiles at the prospect of what awaits him. He will be only too happy to be put to death for the deed. For he is evidently a true Mahomedan, with a faith uncorrupted by the novel ideas of our times, and is persuaded that there is no directer way to paradise than to take the life of an unbeliever. He will look upon himself as a martyr, and will be regarded as such by his co-religionists. The question arises whether such miscreants should be allowed the privilege of being put to death. Something that shall be really of the nature of punishment, and tend to sicken them with their misdeeds, is wanted for men of this class.

—Some startling telegrams have been received this week from Goa, where the greater part of the little army has mutinied, and it seemed at one time as though the Government there would be overthrown if help from Bombay were not received. The later telegrams are more hopeful. What the cause of the mutiny, whether pay in arrears or what, we know not yet.

—In the local columns of a contemporary we find the following:

"It having come to the knowledge of the liquor shop-keepers of Bombay, that it was the intention of the authorities to increase the amount of fees for issuing licenses, they presented a petition to Mr. Souter, the Police Commissioner, on Tuesday last. We hear that the petitioners received an answer yesterday, wherein they are informed that attention will be given to their complaints, and that their fears are most probably groundless."

Poor creatures! how sad it would have been if their fees had been enhanced. They would then have been obliged to charge more for their drams, and fewer would have been drunk, and a material check given to the demoralization of the people now so successfully going forward.

—We some time ago noticed the Report of the Basel German Mission in S. W. India, for 1870, and gave extracts from the same. We are now informed that the Rev. J. G. Deimler, Mazagon, Bombay, will be happy to receive subscriptions and donations in behalf of this valuable Mission.

—A correspondent asks us to publish Cowper's lines on the Millennium. As most of our readers are doubtless acquainted with these lines, and as they are of easy access to all, it seems better to reserve the *Guardian's* space for other matter.

We beg to draw the attention of our readers to a letter in our correspondence columns treating of a large and unoccupied field for Missions in Central India. We are thankful to our correspondent for bringing the matter before us; and hope that the claims of the large and populous district of Saugor may be brought to the notice of Missionary Societies at home. We need not now refer to provinces still more populous much nearer Bombay, without a missionary. Let the voice lifted in behalf of Saugor be heard. Meanwhile how strange it is that the oldest of our Protestant Missionary Societies should find nothing more worthy of its Christian enterprize than to send missionaries to comparatively small stations in this Presidency which have been occupied for many years by other Societies; a system mischievous in many ways, strangely wanting in dignity, and betraying anything rather than the confidence of strength.

We think that the authors of the new Commentary (the Speaker's) would have done well not to discuss the Mosaic authorship of the Pentateuch as a whole, but to have discarded this title given by the Seventy, and distinguish at least between Genesis and the other books. We have it nowhere in the Bible affirmed or intimated that Moses was the author of Genesis, which is a book quite different in character and scope from those which follow it. These latter four books are strictly Mosaical; they assert his authorship; they treat of events in which he was the most conspicuous actor; they embody his institutes. But the book of Genesis, or the collection of sacred writings known by that name, treats of the creation of the world (such a creation as was necessary to make it habitable for man) and of God's dealings with the human family in the way of redemption, for the immense period of 2,500 years. Promises and commandments given at intervals throughout that period are embodied in it. It is not impossible that some of the chronicles in this book were antediluvian. It is not according to the analogy of the divine method to inspire men to write history of which they have personally no knowledge; the sacred histories were generally written by those who had personal knowledge of the transactions recorded, or prepared from chronicles furnished by those who were contemporaries of the events. It is also possible, if not probable, that these earlier records may have been rendered into the Hebrew, that is, into the language spoken by the Jews at the time of the Exodus, by Moses. This would meet the objection raised on the ground that the name 'Jehovah' frequently occurs in Genesis, though by that name he was not known to the patriarchs. On this supposition, Moses, familiar with the name, naturally uses it in giving a Hebrew version of the ancient writings.

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THE HINDU REFORMER ON CHRISTIANITY.

In continuance of our remarks upon the *Hindoo Reformer's* criticisms on Dr. Hopkins' Lecture, we beg to say a word more on that 'characteristic absurdity' of Christianity, the doctrine of atonement. The doctrine of the cross, Paul tells us, was to the Jews a stumbling-block and to the Greeks foolishness, but to those that are saved the power of God and the wisdom of God. The offensive thing in it is that it requires us to take such a depreciatory view of human nature. It requires the abnegation of self-confidence; the recognition that we are without anything in us to commend us to God. This, as we have seen, is exceedingly unpalatable to the natural mind, and more so perhaps to the educated classes than to others. These have elevated themselves above the mass of the untaught and have a great deal of complacency in their superiority; they believe that they have much to be proud of; not only have they much learning that others have not, but the laws of that society in which they move, keep them from some of the more degrading vices and habits of the common people. They are conscious of the progress they have made, and are conscious of powers yet to be exercised, and they think it a most extravagant accusation which the Gospel brings against them and against all men, that they are without any ability of their own to effect their rectification with God. They are praised, too, by their fellowmen; they have a position in society, and many friends; all this tends to enhance the difficulty of coming down to that common level of self-condemnation to which the Gospel calls them. All they know of sin is what society so designates. But the Bible is given not merely that we may have a revelation of God, but also of man; and this latter is as necessary as the former; man is not more incapable, of himself, of knowing God, than he is of knowing man. Man loves to think of himself as self-raised from a low level; but the Bible shows us that the very highest level to which man can raise himself, leaves him infinitely below the condition in which our first parents were created. Man was created to abide in God, consciously, receiving everything from Him and holding everything for Him; and no growth accomplished by man's mere effort will ever bring him near to this condition. And the Bible stigmatizes all that is outside of that condition as sin; a terribly hard saying for these Pharisaic and self-praising hearts of ours, and especially for educated, well-behaved, respectable members of society. We may illustrate the matter thus. A certain capital is in revolt against its rightful sovereign. The citizens one and all say, We will not have this king over us, and they keep up their attitude of uncompromising antagonism. Yet there are different classes among them; there are the rabble delighting in bloodshed and profanity; and there are the cultivated, the refined, the moral; in the estimation of the sovereign, however, they are all alike rebels, and perhaps he holds the cultivated especially guilty, on the ground that 'to whom much is given, of them shall much be required.' Much is *given*; here you have the secret of the whole; a man can receive nothing except it be given him from heaven. Men imagine that what they get by their own efforts, they get solely by their own efforts; but this is not so; if the divine hand were not opened they could get nothing; of, through, and to Him are all things. And the very faculties with which their endeavours are made are from Him.

The *Hindoo Reformer* scouts the idea that Christianity is distinguished from other religions by having love for its essence. It is rather saddening to see how flippantly and cursorily this writer dismisses the wise and weighty words of the Lecturer, just glancing at them apparently to find out what form his contradiction must take, but without the slightest concern to do justice to the statements. Dr. Hopkins says that Christianity differs from other religions in that it is an emanation of divine love; 'God so loved the world that he gave his only-begotten Son;' and in that its essence is love. Hear the *Reformer* on this:

"So far from not inculcating this twofold love as the essence of all religion, we must, on behalf of the Hindu and Mahomedan faiths, claim that they prescribe the love of God and exclusive devotion and unconditional resignation to his will, as ordaining all that is best for us, in the most absolute manner. Texts by thousands may be cited from Sanscrit and Prakrit writers inculcating this duty. The supreme virtue of the love of God and of faith in him for purpose of salvation is nowhere realized more intimately in the religious conscience of the nation, and nowhere so thoroughly practised, as in this much abused country of ours. And as to the love of man, the Hindu and the Buddhist faiths go a step further than Christianity. They inculcate love for every created thing in the universe, an almost poetic sentiment of love to the very trees and rocks, and the rivers; love to a degree of tenderness which often in actual practice is made to wear the appearance of absurdity. Of course, inculcation is not the same with practice, but as we have said before this defect belongs to Christianity as well as the other religions. As for philanthropy and charity, we shall only say here that the Christian world has yet to learn its lessons in both these departments of virtue from the people of the East."

In his extreme haste to deny the alleged excellence of Christianity, the *Reformer* couples Mahomedism with Hinduism, not considering that Mahomedism assumes the truth of Christianity and of the Bible, and professes to be simply an appendix to the Christian system. And on the other hand, Mahomedism is quite as deadly in its antagonism to Hinduism as it is possible for any religion to be. Mahomedism finds the two great commandments of love to God and man in the Scriptures and reproduces them; but unhappily it leaves them without power over the heart by putting out of sight the Gospel as an emanation of God's love, and which alone has the power to write those laws in our heart, substituting the sword, with which it send its votaries forth to subdue the world. By means of the sword it made many millions of Hindus abjure their faith. But the *Reformer* easily forgets all this, and rallies Mahomedism, Buddhism and Hinduism to an uncompromising resistance to the Gospel of peace, whose entrance into India has been after so marvellously different a fashion from that of Mahomedism. The great distinction of Hinduism is its Caste system, by which Society is broken up into so many camps, and the greatest of all crimes is made to consist in treating a man as though he were your fellow-man. It is not love but superstition that makes the Buddhist look upon all life as equally sacred; the feeding of ants, pigeons and the like is just a system of accumulating a supposed righteousness, and tends to the development of a feeling as different as possible from that of Christian love. In true Christian love, self is extinguished; we love Him because he first loved us, and because we love Him we love those whom He loves and desires to save. The Christian goes then with his message of love to every creature; but the Hindu pronounces all who are not Hindus as *mlecchas*, irredeemably out-lawed from God's covenanted mercies.

WHAT IS TRUTH?

When I sent you without purse, and scrip, and shoes, lacked ye any thing? (Luke xxii. 35.) They gladly testify that they never lacked any thing; all their wants were supplied. And why? Because they had faith in Christ; having this, the Father would be certain to provide all things needful; He would honour his Son, by fulfilling the word on which he had caused them to hope. But suppose that one of them had been wanting in faith; in that case, the promise would have been of no avail to him; the only thing left for him would be to provide for himself as best he could, to take purse and scrip, and a sword to defend himself from robbers. Well, Jesus intimates that a time was now coming when he would be reckoned among the transgressors, and the disciples would lose their faith in his power to help them, provide for them, deliver them. He himself was to be delivered into the hands of his enemies, was to be crucified, buried and a stone rolled upon the sepulchre and a seal put upon it, and the course of the world proceed as though its surface had never been rippled by the presence of Jesus; they should all be offended in him, and faith would lose its hold of all the promises, and they would be reduced to their own miserable resources; for, without faith, they would be just where other men are, in the need of a purse, a scrip, a sword. They must shift for themselves in that darkest interregnum when Jesus should be in the tomb.

It is enough. (38.) They could not receive his testimony that they would lose faith in him, and so they could not understand this word of his about scrip and sword. It is enough, seems to mean, Enough of this; you will know by and by what I mean. A little later he reproves Peter for using a sword.

As they were eating, Jesus took bread. (Matt. xxvi. 26.) While the passover meal was being eaten. Christ our Passover was to die on the day then begun, and the typical and prophetical character of this meal would attain its fulfilment. But if the preservation of the Jews in Egypt needed a commemorative feast, much more was it fitting that there should be a Christian feast showing what the death of Christ is to believers, how it unites them to Him and to one another.

And blessed. (26.) Not it, but God. The two words (*ευλογεω* and *ευχαριστεω*) used in different Gospels mean the same thing, viz., praising God for the gift. Both words are used in the accounts of the miracle of the loaves. There is nothing here to represent the idea of consecration. And there is *no special* reason why the word Eucharist should be applied to this feast. But whatever we receive from our heavenly Father is sacred, being sanctified by the word of God and prayer.

And brake, and gave to the disciples. He had doubtless been speaking to them about the spiritual purport of the Passover. The lamb, to those who partook of it in Egypt, was life; the destroying angel seeing the blood on the lintel, knew that they were eating the lamb, and spared them. It had not merely to be killed, but to be eaten. Why? because it prefigured him who should die on the cross for the sins of men, through whose death believers should obtain life, even the forgiveness of sins and the enduring grace of God. His death should be available to those who by faith should make him their own: his earthly life was to terminate at Calvary that it might flow (so to speak) into the veins of believers. Therefore it was that the paschal lamb was eaten; and therefore it was that in the 6th of John (notice v. 4) Jesus spoke so distinctly about the eating of his flesh and drinking of his blood even, as the indispensable condition of obtaining life. As we know, by a hundred passages, that the indispensable condition of receiving life from Christ, is faith, it is

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evident what is meant by those passages. But there is clearly a reference to the paschal lamb and its consumption by the Jews, as the means of their deliverance. As the Passover enabled the Jews fitly to commemorate that deliverance, so the feast now instituted and springing right out of that, enables disciples of Jesus to commemorate his sacrificial death which gives life to them and makes them one in him.

This is my body which is broken for you. (1 Cor. xi. 24). It was now their privilege to regard Jesus, led away to execution, as giving himself for them, as voluntarily giving his body to the murderers that they might have life. For you; he is addressing all disciples; he is not addressing the apostles as ministers, priests or leaders, but simply as disciples.

This do in remembrance of me. (24.) This do; these two little words bear the entire weight of the obligation of the church to observe the Lord's Supper. They are quite sufficient for this, but not for some of the superstructures of obligation that some have laid upon them. Put these two little words alongside of the sacramentarian religion that obtains among some.

My blood of the new covenant. (Matt. xxvi. 28.) The blood of the Aaronic covenant was sprinkled on the people, Exod. xxiv. 8. The sprinkling of the blood of Jesus upon believers was literally impossible; besides, the Mosaical sacrifices did not live again, there was no resurrection for the slain lambs; but this feast beautifully fulfils the purpose of establishing us in the covenant, by the symbolical bread and wine eaten and drunk by believers.

Shed for the remission of sins. (28.) Without the shedding of blood is no remission of sins, was the explicit declaration of the old dispensation; but now only does it appear how the connexion is established between the two things. In the blood of Christ God covenants with the believer to forgive all his sins, and to give him perpetual-tokens of reconciliation through the indwelling of his Spirit; for when sin is forgiven, the dark cloud is removed which hindered the love of God from streaming into the heart; God covenants to be his God and to give him the full benefit of his perfections and resources. And in the blood of Christ the believer covenants to trust no more in himself, to hide himself no more from God, to be guided by the Holy Spirit, not to be discouraged when he discovers the weakness and wretchedness of his own nature, in a word, relying on the gracious help of God, he just covenants to look to Christ, always to Christ, only to Christ.

I will not drink of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. (29.) The language almost binds us down to literality; 'this fruit of the vine.' What makes us shrink from such a conception is perhaps the idea we have of the Father's kingdom, as a place of purely ethereal essences. But we know there is to be a new earth, the abode of the righteous, the inheritance of the meek, where the saints shall reign with Jesus for evermore; all things shall be made new; the angels that came to Abraham ate and drank.

And when they had sung a hymn. (30.) The original is not quite so definite. 'When they had sung together,' probably the Psalms 115—118 which the Jews were accustomed to sing at the close of the Paschal supper.

Went, as he was wont, to the mount of Olives. And when he was at the place. (Luke xxii. 39 40.) The place was the garden of Gethsemane at the foot of the Mount of Olives, beyond the brook Cedron, quite near Jerusalem. He was wont to go there, and probably had spent several nights of this week there with his disciples. The good people of Bethany would have been glad to put them up, but as the Jews were seeking to take him, Jesus chose to spend the nights in this retired place. It was the time of the full moon.

PAUL THE MISSIONARY.—IV.

The benign influence of Paul as a missionary, was treasured up and perpetuated in the churches which he was the means of founding; to the establishing of these he gave all his energies; he left upon them the impress of his own zeal, and energy and faith, and sought to mould them according to his own conceptions of the truth as it is in Jesus. In studying the character of these churches, therefore, we are studying directly the missionary life and character of him who gathered them.

In regard then to the character of these churches it is to be noticed that they were working churches. They seem to have been taught, that, besides merely accepting of the gospel of Jesus Christ as their hope of salvation, there were certain duties, the performance of which they owed him; neither did these duties cease, when, in their dealings with their neighbours, they had learned to practise the moral precepts inculcated by their Saviour. They understood that they had duties of an aggressive nature to perform. It is a great thing indeed to be a living and constant witness to the power which the truth has to reform and purify the daily life; it is a great thing to preach by example. Still it is a greater thing, when in addition to this, a Christian's words and labours are directly given to the end of bringing other men to the cross; when a man's life is a warfare, not merely against the power of Satan in his own heart, but against the kingdom of evil, as it exists in the world, and holds other souls besides his own under its bondage. And such we conceive to have been the character and labours of many of Paul's converts. They were aggressive in their efforts. They preached, and that in other methods than by mere example. They seem to have been possessed with the idea, that they must communicate what they had received. They were the leaven, and they knew it; and the lump—the great mass of wickedness around them—must receive from them a leavening influence; this they felt; and on such convictions they acted. Such feelings are the natural fruit of the engrafted love of Christ; and they vary with the intensity and purity of that love.

Proofs of this activity on the part of the young churches of Paul's forming, we find in Acts, xiii. 40, "And the word of the Lord was published throughout all the region;" this, we are naturally led to suppose, from the context, was done not through the direct labours of the apostles, but by means of the diligence and faithfulness of the new converts; xvi. 5, "the churches.....increased in number daily;" another indication of faithful labour on the part of the church members; since the apostles were with them but a short time. Furthermore we find a proof that such was the character of the recent converts, in the fact that Paul, who desired above all things, to see the kingdom of God prospering on earth, was willing to commit to those churches, in their several regions, the interests of that kingdom. Would he have left those little bands of Christians, as we know he did leave them, had he not believed that he could safely intrust to them the prosecution of the work of Christ?

Paul's churches were also trained to give. This is a matter upon which but a word need be said; we only allude to it as showing how fully the Apostle preached the gospel of works, as well as the gospel of faith. He was not afraid to thrust the duties home upon the conscience of his converts, even when they were babes in Christ; and for the faithfulness with which he did this, let his letter to the Corinthian church bear witness. The sight of mission churches, as we should call them now, contributing in aid of the poor saints among the older home churches, is rare enough to be remarkable. But it indicates the thoroughness of Paul's preaching, and the decided and strong hold which the doctrines of the gospel took upon the minds of the people who embraced them; it is also another proof of the vigorous and aggressive character of that piety which was prevalent among those early Christians.

It appears also from the narrative, that these churches were independent from the very first. We might call them self-supporting were it not for the fact that we have no evidence that they had any pastors' salaries to pay. But we judge that they were self-supporting in this sense, that having no connection with any foreign ecclesiastical body, they managed each one its own affairs. They certainly were in no sense whatever dependent upon the older churches of Palestine; the reverse was rather the case, at least at one time. And to what degree were they dependent upon Paul? To what extent did they recognize his authority over them? By way of answer to such questions we can do no more than endeavour to point out that Paul sustained no pastoral relation to the churches; and that, whatever course he may have taken in his dealings with them, he did not forget his great office of missionary and preacher to the heathen. In order both that he himself might be free to pursue this work of his choice, and that the discipline and instruction of the churches might also be provided for, he, from the very first, as our English version has it, "ordained them elders in every church." But the exact relation in which the church stood to the apostles, in the transaction of this business, is a matter of considerable doubt. The word which our translators render "ordained" means to choose by vote; and we should hardly suppose such a word would be used in speaking of only two individuals, to the exclusion of the members of the church itself. But whatever the truth may be on this point, the fact remains, that after the elders had been appointed, and the church thus regularly organized, Paul's official connection with it was at an end; and he who was sent, not to baptize, but to preach the gospel, leaves the baptizing and governing, to those whose office it is, and hastens to the regions where Christ has not been named.

That Paul claimed no authority over the churches, we think is indicated by several passages which occur in the Acts and Epistles. Notice among other things, the manner in which he adresses the elders of the Ephesian church, when he last met with them; "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood;" such words Paul would hardly have used, if he had stood in any pastoral relation to the church; he was not an overseer; he could only advise and warn; just as any other experienced and influential Christian could do. So also in his epistles, Paul makes it very evident, that he and the Christians to whom he writes stand on the same ground before Christ; he is not raised to any position of authority in the Church, above them; and they are not subordinated to him. See, for instance, the beginning of his epistle to the Romans; when after speaking of his office as an apostle, he tells them how he longs to visit them, "in order that I may impart unto you some spiritual gift, to the end that ye may be established;" and then he adds, perhaps apologetically in the next verse, "that is, that I may be comforted together with you, by the mutual faith both of you and me;" so it seems that Paul expected to receive as much as he gave; and this same thought is brought out more than once in Paul's writings; he is as much dependent on his churches, as truly subordinated to them, as they are to him. Their intercourse is that of Christians with each other, all being members of that great body, of which Christ alone is the head and chief. Especially in the first chapter of the Epistle to the Philippians do we find this view of his relations to the churches clearly presented.

On the other hand, we also find Paul speaking with authority; particularly in the Epistles to the Corinthians. But these epistles were written before the organization of the Corinthian church was completed, at any rate before it had been left by the apostle as a self-sustaining and independent body of Christians. Especially was this the case, when his first letter to them was written. He was still their teacher; his work among them was not yet completed. Accordingly he writes as a teacher, and therefore with authority; yet with no other authority than that which he had as a Christian minister, intent upon bringing this church to the observance of those practices, which he conceived to be right and proper.

But does not Paul say in his letter to the Corinthians, that the care of all the churches came upon him daily? And does not this indicate a connection with them which involved the performance of certain official duties? When those words were written he was almost certainly in Macedonia, perhaps at Philippi. By "all the churches" he could hardly mean those at Thessalonica and Berea only; he must refer to all the churches of his founding and his love; but these were mostly in Asia Minor; at a great distance from him; with the inferior means of communication then existing, almost entirely cut off from him. So his "care" for them could have been no other than the anxious thought which must be in every Christian's mind, in behalf of those persons and causes for whose welfare he feels a deep concern. This seems to be what the words mean, and not an official connection with those churches, by virtue of which the burdens of administration, or government, or teaching, were, in addition to all his duties as a missionary, laid upon him.

Does not Paul's connection with his churches, then, seem to resemble very closely that which he sustained to his missionary helpers, to which we have referred in a former article? These churches were his children in Christ. He, as their founder and teacher, no less than as a man of deep Christian experience, and wide Christian knowledge, exercised a strong influence over them. His authority was such as would inevitably be conceded to such an earnest, thorough, strong-minded and sagacious Christian, as Paul was; and one who, moreover, acted under the immediate direction of the Spirit of God. We cannot see that he em-

ployed any other; but that the churches were truly independent; Christ was their only head and leader; each was complete in itself, with its own elders, or presbyters, or overseers. Such seems to have been Paul's answer to the question of the independence of Mission Churches.

C. W. P.

CORRESPONDENCE.

A FIELD OPEN FOR MISSIONS.

To the Editor of the "Bombay Guardian."

Dear Sir,—Will you please allow me through your paper to call the attention of Missionary Societies, to the need of the Saugor District and its surrounding countries, for so many years left without any Missionary agency.

The Church Missionary Society has a station at Jubbulpore, and the Free Church of Scotland another at Nagpore, but from Jubbulpore north, by Dunoh, Saugor, Nowgong, and Jhansi to Cawnpore, I believe there has been no Missionary at work for many years.

More than twenty years ago the Saugor District was occupied, I think for the first time, by the Revs. Makepeace and Philips, of the Baptist Mission, for the period of three or four years, but from various causes that Society removed their Missionaries to older Mission stations, and since their departure no other Mission or Missionary has taken up the work.

Perhaps a principal reason for this field not being occupied has been its inaccessibility, but that objection can no longer be raised against it since the completion of the line of Railway joining Jubbulpore to Bombay; and now that a first class road about seventy miles in length and costing upwards of two lakhs of Rupees is being pushed forward to connect Saugor with the Railway at the Nursingpore station, we may expect to be able, in little more than a year, to reach Bombay at any season of the year in four or five days.

The climate is considered by many officers, Bengal and Madras, to be a very pleasant one. With a hot season of about six weeks and a rainfall averaging 50 or 60 inches, the climate is very fairly suited to the European constitution, as may especially be noticed in the hearty appearance of the children which abound in the station. The severe jungle fever, which attacked many in former times, has much abated in its intensity since the jungles have year by year been more and more cut down, and the ground cultivated.

The country, covered as it is in the cold weather from end to end with crops of all kinds, between the hills, is a very pretty sight. All round the District are Native States and dependencies with large populations which can scarcely ever have heard the Gospel of Salvation. The population of the Saugor District is stated in the Central Provinces Gazetteer to be 456,000.

The station itself, with its European Infantry and Artillery, Native Cavalry and Infantry Regiments, its large Bazaar and extensive City, containing in all a population of 51,000 souls, is a Mission field in itself in which one or more Missionaries would find full employment at those seasons of the year when the climate does not admit of any extended operations in the District. While throughout the cold season the weather is so pleasant that Europeans find they can travel with real enjoyment to themselves and benefit to their health.

The whole field is indeed so large a one, that Saugor might well be established as the Head Quarters of an extensive Mission, and it seems a thousand pities that so promising a position for carrying the Lord's work into the heart of India should be left unoccupied for so long a time.

I cannot help hoping that if these facts were brought to the notice of the Evangelical Missionary Societies at Home, some one or more of them would be able by the Lord's help to see their way to entering into so wide a door standing open ready to receive them.

Believe me,
Yours very truly,
G. B. R.

P. S.—I enclose some extracts from that sensible and interesting work "The Administration of India from 1859 to 1868," by Iltudies Thomas Prichard, in which he speaks of the Central Provinces generally.

"Pages 204 and 205. The temperature of these regions is considerably lower than that of India generally, the level portions being elevated tableland, and the mountain ranges large forests and broad rivers, all contributing to this result. It is peopled by various races of men, the aboriginal inhabitants far outnumbering the Hindu and Mahomedan. * * * *

Rich in mineral resources, with an extremely fertile soil, except where uncleared forests and mountain ranges check cultivation, abounding with large rivers, and inhabited by a peaceable and docile population; this magnificent tract is capable hereafter of being developed into one of the most valuable sub-divisions of the Indian empire. * * * *

Page 214. That a great future is before the Central Provinces must be apparent to any one who will study the map of India. Consisting mostly of elevated plateaux of tableland, fertile beyond description, lying in the very heart of the Continent, with a climate that will be salubrious and tolerably temperate when the jungle has been cleared away and the country drained; within easy reach by rail of the western coast and the harbour of Bombay; * * * intersected by the main arteries of traffic between Europe and Upper India; in a political and strategical point of view the safest part of the whole Continent, because the furthest removed from the frontier * * &c., &c.—the Central Provinces bid fair to be hereafter the nucleus of British enterprise and the heart of British power in the East.

Epitome of News.

Saturday, September 23, 1871.

—*Times of India:* "Colonel Herbert, British Resident at Bagdad, recently reported that Abdullah-bin-Feysul, the Turkish Commander, had arrived at the El Hassa Camp on August 25th, and that the expeditionary force was prosperous. Arabian accounts are not so favourable to the condition of the invaders—for such the Sultan's troops are regarded. It is rather remarkable that this daring enterprise of the Porte has not attracted more attention in Europe. It affords striking evidence of the vigour or ambition of the sick man, perhaps both. Turkey can be in little real fear as to her big neighbour, when she can deliberately commit herself to a mere strife for supremacy in Central Arabia. The Emir of Riadh may have been twice the 'Kaimakan' of the Porte, but if the Constantinople politicians had felt any dismay about the Black Sea or the Principalities, they would not have sent an army to a remote desert oasis which has not been reached by more than half-a-dozen European travellers."

"Patrick Smith, a soldier of the 83rd Regiment, upon whom sentence of death was passed by the Chief Justice at the recent Criminal Sessions for the murder of two comrades, Privates Carroll and Roberts, at Poona, in June last,—will be executed in front of the County Gaol, Bombay, on the morning of Tuesday, the 3rd October."

—*Asiatic:* "Evidently M. Thiers has no ambition to emulate Washington in those traits of moderation, which, if they necessarily soften as necessarily confirm and perpetuate the halo of human glory, and in his frantic struggle for an indefinite tenure of more extended power, promises, if successful, to inflict once more on mutilated France all the worst evils of personal government without its special Napoleonic advantage; or, if defeated at last, as he still may be, to plunge the country once more into that awful anarchy from which the soldiers of MacMahon lately rescued her. For the present the peril is, indeed, suspended; it can hardly be safely said to have passed by. M. Thiers has won the title of President of the French Republic, and his power is to be coeval with the existence of the Assembly."

—Same: "Four Europeans, Mr. and Mrs. Ramsay, Mr. Kune, and Mr. Bonnart, are in a painful captivity at the Ashantee capital. Mr. Ramsay was, it seems, a missionary at Anoom, and was seized two years ago by the army of a certain Oddoo Boffoe. It is stated that Mrs. Ramsay's child has died through the rigorous treatment imposed on the unhappy captives. In June last Mr. Forson tried to negotiate for their release, but though the Ashantee monarch declared he would give up his prisoners to the English Government without a ransom, he stated that he must wait till the commander of the troops who had seized them first returned to the capital. This looks exactly like the clumsy double dealing of a barbarous prince who fancies himself particularly sagacious. It now appears that the commander in question has brought back his men from their late predatory invasion of the Eastern Provinces of the English Protectorate. They are encumbered with captives—principally children—a fact suggestive of multitudinous murders, and have caused great public mourning at the capital consequent on the immense number of men they have lost in their savage foray. We certainly should not much lament over this last fact, but we are told that, true to the horrid custom of the Ashantee country, wholesale human sacrifices were being made to appease the manes of those felonious warriors who had fallen in their characteristic expedition, and the question: Are the English captives quite safe? is, to say the least, doubtful."

—*Standard;* the stampede at Aldershott: "The cause of the stampede is said to have been a fight between a couple of dogs. A large animal seized upon a smaller one, which set up a hideous yell and ran towards the horses. The sudden noise immediately caused the horses of two officers to start from their pickets, and these were followed at once by six troop horses. A sudden and remarkable impulse seized the whole line, and at least 300 broke loose in the same moment, running and snorting in all directions. An indescribable scene of confusion ensued, the whole locality for miles round being aroused by the flight and pursuit of the excited animals, some of which dragged the cords and pins, and all wearing the saddle-cloths. Several were drowned, several staked themselves, many received injuries more or less severe, and, in spite of the exertions of men sent in pursuit, some of the animals were not captured until they had gone fifteen miles from the camping-place."

—*Bombay Gazette:* "Some of the papers found upon the Moulvie Liakat Ali are, we understand, of considerable importance, as they include the key to a cipher used by the Wahabee chiefs in treasonable correspondence, as well as the text of an oath administered to converts to the Wahabee faith, by which they bind themselves, like the Irish Ribandmen, to devote life and fortune to the work of destroying the infidel, and to obey implicity the orders, whatever they may be, of the leaders appointed over them by the heads of the conspiracy. There can be no doubt that the Wahabee propaganda has been and probably is still actively at work among the Mussulmans in all parts of India."

—An American paper says: "The injurious results of scanty rest are very obvious. They take two apparently opposite but really related forms—excitability and exhaustion. We are fearful and fatigued; hyper-sensitive and subject to *ennui*. We are exquisitely sensitive to pain and discomfort on the one hand, and uncommonly hard to please on the other. Still it is a dangerous experiment for any one in ordinary health to get into the habit of inducing sleep by any other means than moderate exercise or work. The extent to which the new drug, Chloral, is used for this purpose, is both wonderful and alarming. Tons upon tons of it are made by the chemists to meet the demand, and thousands on thousands of people take it without advice, and with little or no knowledge of what the result may be. Cases of poisoning from its use are reported in a great number of the medical journals both in Europe and America. As it acts upon the brain, no one should take it except by advice of an experienced physician."

—*Bombay Gazette;* London: "We have had so much lately of loud profession and scant practice, so many assumptions of regard for the working man by those who only advise the poor fellow to his injury and ruin, that we turn with a feeling of inexpressible relief to the contemplation of a man who has unselfishly devoted his life to the good of the classes at the bottom of the social scale, who has never flattered them, never kept them in the dark, never led them after what he knew to be will-o'-the-wisps, and, to crown all, has never filled his pockets at their expense. Indeed, we might go further; for Lord Shaftesbury, although he has frequently worked like a galley slave for the general good, as, for instance, in connection with the health of towns, has never fingered a shilling of the public money."

Monday, September 25.

—Keep your nose and mouth above water and wait, is advice given to persons in danger of drowning.

—*Bengal Christian Herald:* "It is chiefly as the composer of some hymns, hymns which are sung as well by the orthodox Hindus as by Brahmos of both the old and new schools, that the memory of Ram Mohun Roy is still cherished; and it is in this interesting light that the distinguished Bengali is viewed by Baboo Ram Chandra

Bose, Head Master of the Government School at Seetapoor in Oudh, in the pamphlet before us. As a specimen of our author's mode of treating his subject, we subjoin the following criticism on a well-known hymn of Ram Mohun Roy which Baboo Ram Chandra Bose himself translates :—

'Whose art thou? Who is thine? Whom dost thou call thy own? In the delusive sleep of earthly affection thou dreamest? Birds of various kinds spend the night together on the same tree, but fly in different directions as soon as the day dawns. Thus be sure are thy friends and relations who will fly away when thou needest their assistance, there being nothing to hinder them.

Where are thy perfumes and chaplets? Where thy shining jewels? Where dost thou expect to find the very friends of thy bosom? Where shall be thy wealth, youth, respect and pride when cruel death swallows thee up?'

Here is a picture of life, gloomy indeed, but by no means overdrawn as regards those whose hopes of happiness are confined to this world. Life a dream! Its relationships, its energies, its activities, its toils, its pleasures, its amusements, its hopes, anticipations, are all delusive as the mirage. This has been the language of what may be called world-inspired poetry from the beginning of days. The wisest man emerged from a course of extravagant folly to exclaim: 'Vanity of vanities! all is vanity.' And many an individual, wise or foolish, has raised from the inmost recesses of his heart that cry of a wounded spirit.

But is there nothing to relieve the picture, nothing to hallow life into a solemn reality, a scence of useful toil and holy activity, a sphere of hopes which make not ashamed and joys which are durable and permanent? Look at these songs and your answer to the question is—nothing—alas! nothing. Look at our Christian hymns, and the scene changes, darkness gives place to light, sorrow vanishes before joy, life becomes a sphere of toil, the results of which shall flow on in endless succession throughout eternity; of triumphs fitted to display the unspeakable gaze of worlds more numerous than the rustling leaves of the boundless forest. Let us now advert to the views of the life that is to come as embodied in those hymns. But a dead silence is all that we have to encounter here. Ram Mohun Roy, the philosopher, may descant with the acumen of a practised logician on the doctrine of annihilation, or absorption in the deity, which is but another name for annihilation. But Ram Mohun Roy, the poet, does not perpetrate so big an outrage against human nature. He knows that a paradise of nonentity or death only less appalling than the unutterable horrors of perdition, however attractive it may be when presented behind a formidable array of syllogisms, is quite out of place among the charms of poetry, and he does well to refrain from uplifting the veil, beyond which the mind, inspired by his reasonings, refuses to look forward. But though he adroitly passes over this cardinal doctrine of his faith in his hymns, it casts its hideous shadow over them, and thickens the darkness which is their characteristic feature."

—*Bombay Gazette:* "The Duke of Argyll now recommends the Government of India to create a local service, under a Marine Surveyor-General, for the purpose of completing the surveys so suddenly and rashly interrupted by the abolition of the Indian Navy nine years ago."

—The Hongkong paper has heard that the Chinese Government have determined upon the carrying out of the suggestion of sending some young Chinese to the western countries to study their sciences and arts. Mr. Yung Wing, a Chinese gentleman who has been educated in the Yale College, has, it is said, been engaged to take charge of thirty students to America, and the Chinese Government has voted a grant of 1,000,000 taels to meet all the expenses for the ensuing ten years. The number of students will be yearly increased by batches of thirty.

—The papers publish the following telegram from Goa, 24th: "The troops have revolted in Goa, for what is not known. The Government is powerless. English interests are unprotected."

—Fall of rain in the Fort up to Saturday, 40 inches.

—The Coroner's inquest on William Bird, fireman, who fell out of a window at Byculla, was that the fall was accidental. He had been drinking hard.

—*Englishman:* "Miss Elizabeth Agnes D'Souza, a young lady about sixteen years of age, (whose father is an Assistant in the Bengal Office, Calcutta,) last Tuesday evening committed suicide by swallowing the contents of a phial containing cyanide of potassium. A young man named Richard DeSilva visited her on that evening. While they were conversing, the conversation turned on the subject of a pair of carpet shoes which she was working at the time, and which she stated were intended for him. He remarked that he had no objection to receive and keep the slippers as a present from her, but could not think of wearing a pair of shoes made by her hands on his feet. She seems to have misunderstood the spirit of the observation, and indignantly retorted that if he could wear shoes presented to him by another young lady, she did not see why shoes made and presented by her could not be worn. She then dropped her work on the table and ran upstairs. A few minutes after a sound as of a fall was heard, and the deceased was observed lying near a door struggling violently. The phial containing the poison was found on the table near which she had fallen."

—*Calcutta Daily Examiner:* "Mrs. Norman was with her wounded husband almost as soon as the heart-rending tidings could have reached her, and bore her affliction with the fortitude the cruel circumstances rendered necessary. In the space of a little time Government Place in front of Thacker, Spink & Co.'s, became crowded, and it was found necessary to bolt the entrance to the premises. Carriages and conveyances of members of all sections of the community were to be seen there, and the expression of sorrowful regret was universal.

"It is stated that the murderer's name is Moulvie Abdoola, though he calls himself Mirzah Khureef; that he comes from Upper India; has been about two years in Calcutta; that during that time he has chiefly lived at the Nacodah Musjid in the Chitpore Road; and that he was seen to leave that musjid yesterday morning. The man's appearance has been described by parties who have seen him, as that of an ordinary middle-aged upcountry native—of middle stature, though rather slight; and Hindustani not Mogul."

—A Catechist of the Rev. W. Clark, Tamil Cooly Mission, gives this account of the panic: "Different people give different accounts. Some says a treasure has been discovered buried in the ground, and a goblin that has charge of it demands a thousand heads before he will allow it to be taken away. The Government have given orders to take the required number of heads and give them to the spirit. Others say: The brains of two thousand people are wanted to make into oil, to lubricate the wheels of the carriages that are to run on the new railway to Navelapittia, and they are cutting off peoples' heads for that purpose. They began, first, near Kaluthawelle, and are going from state to state killing people. The Government and the planters are surely helping them. In consequence of these reports there is great commotion among the coolies. They are afraid to go alone along the roads, and will not leave their homes after dark. I tell them that the reports are false; but, however, I protest they do not believe me. They say we, the catechists, are connected with the Government, and therefore conceal the truth."

—*Ceylon Observer:* "Intelligence was received here a few days ago of the very sudden death, at the mission station near Jaffna, of the Rev. M. D. Sanders, of the American Mission. Mr. Sanders had only just returned, after a visit to his native land, to the scene of his long and useful labours in the North, having passed through Colombo, with Mrs. Sanders and the Rev. Thomas and Mrs. Smith, in the early part of July. On Monday, the 28th ultimo, Mr. Sanders was apparently as well as usual, and on Tuesday his remains were conveyed to their resting-place. A sudden 'rush of blood to the head,' an attack of apoplexy in fact, which took place on Monday night, was the cause of death."

—The *Arracan News* states that after forty-five years of British rule there is not one mile of a good road anywhere, and only seven miles of a very inferior kind.

—Miss Charlotte Hill, living with her mother at Coonoor, has been persuaded by Goolam Kader, Police Constable, to turn Mahomedan and marry him. She was 16 years of age.

—*Indian Public Opinion:* "A very sad accident has occured at Murree, which has thrown a gloom over the whole station. Mrs. Martin, the wife of Major Martin, Deputy Paymaster, has been killed by being precipitated from her horse over the khud. She was out riding near the flats in company with Major Currie, of the 23rd Punjaub Pioneers. Mrs. Martin's horse shied at some obstruction, the ground gave way, and the lady and her horse fell over the khud, about eight feet down. Mrs. Martin could not extricate herself from her saddle, and the animal plunging violently, both horse and rider rolled over and fell some six feet further. The horse either fell upon the lady or crushed her in attempting to escape, for the horse rolled still further down the khud and got clear off, leaving the unhappy lady with her chest crushed in and in a dying state. Major Currie, horrified at the event, flung himself off his horse and rushed down to the spot, but Mrs. Martin was dead before he could bear her body to the road again. His position was most painful, as he was three miles from all succour. Seeing there was no chance of aid, he rode off for help, and speedily returned with Drs. Skeen and Power. The party returned with the body about 11 at night. The horse returned to his stable the morning after the accident, without any marks of injury."

—The *Spectator* is responsible for the following "fact": "It is a fact proved by evidence as indisputable as was ever offered in courts of justice, that throughout India, and especially throughout Bengal, a vast Mahomedan sect, in which every man is a missionary, is devoting itself steadily to our destruction; is making converts in thousands, and has the sympathy, avowed or silent, of our thirty millions of Mahomedan subjects; that it waits only an expected leader to declare war to the knife; and that in 1870, only a year ago, the existence of our rule depended mainly upon the answer which three Arabs in Mecca, as unknown in Europe as if they were negroes in Timbuctoo, might give to a question on the most difficult point of the Mahomedan moral code."

—A large part of Jounpoor has been destroyed by the rise of the Goomti.

Tuesday, September 26.

—Calcutta telegram, 25th; The trial of the assassin of Chief Justice Norman is fixed to take place on Thursday next. The prisoner's name is Abdoolah, and he is a native of Cabul. He is not insane. It is understood that the documents seized at the Chitpore Mosque are unimportant.

—Goa telegram to Messrs. Nicol & Co., 25th: Panjim barricaded. Troops in town, some 300, still loyal.

—The Bishop of Madras is about returning.

—*Madras Times:* "Near the great Tanjore temple stands an old-fashioned unobtrusive building, with a tumble-down look about it. This is the famous church of Swartz, the great South Indian missionary. It contains a splendid monument to Swartz, erected by Rajah Sirfojee. It is a bas-relief in white marble by Flaxman. It represents the aged missionary receiving, whilst stretched on his death-bed, the farewell visit of the Tanjore Rajah. The church, which encloses this priceless gem of art—and more—this priceless memorial of one of the greatest of Europeans who have ever died in India—is almost totally neglected. The congregation which once filled it is dispersed. Only one service is held in the building during the course of the year."

—*Daily Examiner;* assassination of Chief Justice Norman: "The assassin, it now appears, had been lying in wait for his Lordship for some time. Mr. Justice Paul and Mr. Justice Macpherson came in, and were allowed to enter unscathed. When the Chief Justice entered, the assassin ran round and awaited for his Lordship at the top of the staircase. Mr. Justice Norman on reaching the top of the steps turned round to address his coachman. The first stab he received was in the back between the shoulders, and as it now appears, penetrating the diaphragm. The Chief Justice turning round, attempted to grapple with the murderer and received a stab in the abdomen, which passed almost through his body, severing the spine. His Lordship then ran down the steps towards a pillar of the north verandah pursued by the murderer, and turning round picked up a stone and flung it at him. A crowd assembled round the prisoner but were kept at bay by the knife. His Lordship's punkah bearer then laid hold of a bamboo and knocked the felon down. A chowkeydar rushed to the spot and grasped the knife, wresting it from the assassin's hands and receiving two wounds in the endeavour. It was attempted to remove his Lordship to Messrs. Scott, Thompson & Co.'s, but it was thought advisable to convey him to Messrs. Thacker, Spink and Co.'s, where he was promptly attended by several surgeons. He remained in great pain till the evening, in such pain that his medical advisers would not allow his deposition to be taken. He felt very chilly early, and several blankets were put over him. About six in the evening opium was administered, and he remained in a state of insensibility to a late hour. He bore his

sufferings from beginning to end with exemplary fortitude, exhibiting a most Christian spirit throughout. Into the details attending his last hours we do not propose to enter, they will be treasured and valued by his private friends. Mr. Norman died as he had lived, a noble-hearted Christian gentleman. For the last two hours he was almost unconscious, but still in very great pain."

—*Deccan Herald:* "We are informed that Mr. Borradaile, magistrate at Ahmedabad, has suggested that whipping should be added by Government to the punishments of fine and imprisonment awardable under section 31, Bombay Act VII. of 1867, for wilful and indecent exposure of person. In Ahmedabad, he says, there are men who go about as stark naked as possible, and that one man has been twice imprisoned under clause 4 of the section, but has not altered his dress.

The Goanese in Bombay are perhaps as shameless as any. They seem to lag behind the Hindus. They are often seen with nothing on but the *lungoti*.

—*Asiatic:* "If society in the more immediate present be threatened at all, there is certainly nothing that threatens it more than that organization of labour which is now beginning to be generally understood under the abbreviated title of the 'International.' The Paris Commune was, it must be allowed, an out-come, however unworthy, from the view-point of a Mr. James Geddes, of this elaborated combination of artisans against capital; and we have, at any rate evidence that, without the very active and promptly rendered aid of this subversive association, the men of Montmartre and Belleville would never have held Paris a week against the Versaillese. We observe that the American branch of the National Labour Congress, now sitting at St. Louis, has issued its programme, which is a rather comprehensive one, seeing that it denounces banks, and bankers, and monetary monopoly; all railway and transit companies; all manufacturing, landed, and commercial monopolies. In a word, it would annihilate every description of capital, though clearly not refusing to enjoy the facilities it has created for mankind. It may be well that society should know the worst that is preparing against it."

Wednesday, September 27.

—An old swimmer gives it as his opinion that a man in the water, in danger of drowning, should be as calm and dignified as if he were a judge on the bench. Easier for a judge than for a drowning man.

—*Times of India:* "The following telegram, which left Goa at 5-0 P.M. yesterday, has been handed to us by Messrs. W. Nicol and Co., for publication:—

'Martial law proclaimed. The Governor is awaiting reply to proclamation of yesterday. The 1st, 2nd, and 3rd battalions are assembled near old Goa, in open revolt. The 4th battalion remains passive at Mapsa, but refuses to assist Government. The 5th and 6th battalions are in Panjim, still obeying orders; but intrigue is rife amongst them. The Government will undoubtedly fall without *immediate* assistance from Bombay—at least a gunboat—until a force can arrive from Portugal. What the insurgents demand, or intend to demand, is not known.'"

—Some idea of what Bengali literature is may be gathered from remarks of the Director of Public Instruction, in the last *Calcutta Gazette*: "One book is described as 'a love story, and one of the filthiest books imaginable,' another 'is the filthiest poetical effusion imaginable,' and others are love songs 'not of a choice character.'"

—The *Pioneer* announces the death of Mahender Narain Singh, C.S.I., Rajah of Bansee, at the early age of 45. The Rajah stood by us during the Mutiny, and rendered great service to Brigadier Rowcroft's force while in the Bustee district. He was a determined foe to female infanticide.

—Aden news, September 15: "A boat from Mussawah brings the news that M. Munzinger has arrived there in an Egyptian steamer, and has assumed charge of his Government, which extends from Snakin to nearly as far as Edd, and inland over the Hibak country and Bogos. It is also said that he is to exercise general supervision over the Barrel Ajam or Somali country.

The news of the capture of the Wagshoom Gobazie by Dijaj Kassa is confirmed."

Thursday, September 28.

—H. E. the Governor came to Bombay yesterday.

—The *Advance:* A movement has begun in Cincinnati which cannot too soon be carried throughout the whole field of controversy. We refer to the formal protest of German Christians against the misrepresentation of their nationality and its powerful religious element, by blatant and noisy German infidels, who impudently claim to speak and act for the entire German community. A Cincinnati despatch of the present week says, that a meeting of German Protestant clergymen and laymen, representing 15 different German congregations, has been held to take action against the repeal of the Sunday laws in that city. The meeting embraced some of the most influential German ministers and substantial citizens. They determined to inaugurate a German opposition to the repeal movement, claiming that the leaders in the anti-Sabbath organization do not represent as much of the German sentiment, by any means, as is urged. They were to hold a German mass-meeting last week. The feeling concerning the movement was waxing warm. Indeed it seems to be time that this insult to German Lutheranism be met and answered by the earnest and devout Christian workers, who make up so considerable a share of our German fellow-citizens. The Lutheran denomination in the United States numbers nearly half a million communicants. Have they not a voice too powerful to be drowned by the din of Sunday beer gardens? This is a free country, but it not unfrequently happens that nothing is so illiberal as liberalism, and no class so tyrannical as one in the name of freedom determined to disregard the rights of every body else."

—The *Emancipatore Cattolico* has published a complete programme of the religious reform adopted by the society of which it is the weekly organ. This programme is as follows: "We shall not depart from the dogmatic doctrines contained in the four creeds accepted by the primitive Catholic Church, nor from the canonical right of the first four Œcumenical Councils. We accept *de jure divino* the hierarchial constitution composed of bishops, priests and deacons. We recognize no other jurisdiction in the Bishop of Rome or Sovereign Pontiff save that of Primate of Italy, such as it was acknowledged by the Councils of Nicea and of Constantinople. Auricular confession is not obligatory, but free. The enforced celibacy of the priests is abolished. Election to all the degrees of the ecclesiastical hierarchy depends on the free suffrage of the Church—that is to say, of the clergy and people. To distinguish ourselves from the Neo-Catholics or Infallibists—that is, from those who form the Church of modern Catholics—we shall call ourselves Proto-Catholics, or confessors of primitive Catholicity. We obey all legitimately constituted powers on conscientious grounds."

—Mr. Knight of the *Indian Economist* proposes to publish a daily paper in Bombay, from the 1st of January next, if a sufficient number of subscribers come forward in the interim.

Friday, September 29.

Reuter's telegram, Calcutta, September 28:

The trial of the assassin of Chief Justice Norman took place to-day before a special jury, who returned an immediate verdict of guilty. Mr. Justice Paul then sentenced the prisoner to death. No fresh evidence has come to light with regard to his identity. The trial lasted two hours, the Court being densely crowded.

—From Sawunt Warree the Bombay Government have received the following telegram, 27th: "Three Regiments revolted in Goa. No bloodshed. Taken precautionary measures on our frontier. No disturbance in our districts."

—The prospects of the Indigo crop in the N. W. Provinces are said to be deplorable.

—Deaths last week, 282.

—Maples, a soldier, has been sentenced at Calcutta to three months' imprisonment for having attempted to fire a loaded gun at a native. He twice snapped the trigger, but it missed fire.

—60,000 pilgrims attended a *Jatra* at Bharboot, in Gujarat, a fortnight ago.

—*Englishman;* Coroner's inquest on the murderer of the Chief Justice: "The prisoner is a small-made, but wiry man, seemingly about 35 years of age. The shape of his head partakes considerably of that of an ape's—he has a low straight forehead, short black hair coming over the temples, and quick restless eyes. He was exceedingly calm—almost insolent, talking to the witnesses and police in a very cool manner, twisting the ends of his moustachios, and staring around him at the people in Court. The Mussalman witness from the musjid was a ruffianly looking fellow too, but gave his evidence hesitatingly and apparently in abject terror."

—*Times of India:* "About 200 persons of the Kutchie Banian caste have forwarded a petition to their caste-leaders, praying for a restitution of widow re-marriages among their fraternity. The petitioners demand, that in case the caste-people be not willing to allow remarriages, sufficient measures be, at all events, adopted to abolish the system of paying large sums of money to the father of a girl by the father of her intended husband."

—Lord Mayo made a speech at the opening of the Simla Art Exhibition, in which he said: "The beauties of Cashmere have never been more graphically described than by my own countryman, Tommy Moore, in songs which no one but an Irishman could have written, seeing he never was in the country in his life. Perhaps I may be allowed to say, without implying anything derogatory to the Vice-President's (Sir R. Temple's) talents, that his success in the various sketches taken by him during his recent tour in Cashmere may be somewhat attributed to the fact that these sketches were taken under the inspiration of a honey-moon trip; and, seeing the result of that trip, it is evident that he did fully enter into the spirit of that sweet poem of my countryman when he exclaimed—

> 'What a rapture is his
> Who in moonlight and music thus sweetly may glide
> O'er the lake of Cashmere with that one by his side;
> If a woman can make the worst wilderness dear,
> Think, think what a heaven she must make of
> Cashmere!'"

—The *Gazette* hears from the Secretary of the Goa Government, that the Government retains its power.

—*Star of India:* "If an unarmed man is attacked by a friend with a bowie-knife, the only chance for him is to fall upon his friend forthwith and give him the 'bear-hug.' This hint is worthy of note. If you are attacked by a man with a knife, and he has not given a disabling wound, at once throw yourself upon him and grapple with him. In Mr. Justice Norman's case, the first wound would have been fatal, but then it might not have been of such a character, and his course, after receiving it, ought to have been to throw himself on the assassin, and not to run away, or to adopt the perilous expedient of stooping to pick up a brick. When a man with a knife in his hand, and especially a long knife, is grappled with, it is difficult for him to use it with any lethal effect. He may cut and lacerate his antagonist a good deal, but, unless he is a very remarkable expert indeed, he will find it impossible to inflict a fatal wound."

—The President and officers of the Staten Island Ferry Company are to be tried for the deaths caused by the explosion of the steamboat *Westfield*.

—*Overland Mail*, September, 8th: The Queen's health is improving, but she is not yet convalescent.—The Premier has reviewed the political situation, in speeches delivered at Whithy and Wakefield. Lord Derby has spoken at Liverpool on land cultivation and tenure.—Another desperate riot has resulted from an amnesty meeting in Phœnix Park, Dublin. In this case the mob attacked the police, seriously injuring a large number.—Mr. Isaac Butt, who is expected to be elected unopposed as the Home Rule representative for Limerick, has been arrested for debt.—The harvest is now nearly over, and is considered the best for years.

M. Thiers has delivered his first Presidential speech.—September 4 passed without any disturbance in France.—Sentences have been passed on the convicted Communist leaders. Ferré and Lullier are condemned to death, and others to imprisonment or transportation for life. Three petroleuses have been sentenced to death.—M. Thiers has offered the Duke d'Aumale the post of Governor-General of Algeria. The Duke is expected to accept the appointment.

A colliery explosion at the Moss Pits, near Wigan, has caused the death of seventy men.—Arrangements have been completed for the reception next week of patients at St. Thomas's Hospital.—The news received of the condition of the men of the *Magœra* is occasioning some uneasiness regarding their fate.—Mr. Walter Montgomery, the actor, committed suicide on September 1, two days after his marriage. The jury returned a verdict, of "temporary insanity."

Selections.

GEO. MULLER'S ORPHANAGES AT BRISTOL.

The facts recorded in Mr. Müller's last annual statement are of a very extraordinary character. The Ashley-down Orphanage (which is the principal feature of Mr. Müller's enterprise) does not possess a sixpence of endowment, it has not a single annual subscriber, boasts no patron, vice-patron, officers, or committee, holds no yearly or half-yearly meetings, never appears on the Exeter-hall or any other platform, employs no collectors or canvassers, whether clerical or lay, issues no annual report—excepting so far as the narrative of which we are now treating may be taken to be one—and never appeals, either verbally or through the press, for support. It is in the eyes of its founder and sole director a grand example of the power and efficacy of human faith. Many trials, Mr. Müller tells us, have had during the year to be endured by him. Scarlet fever, he says, has prevailed among some of the little objects of his care, but he adds, "Very few comparatively have died in consequence, and great has been the mercy of God in removing the sickness entirely from our midst." Trials of faith he has had, too, in the sickness of some of the helpers, in the death of one whom he names, in the scarcity of rain water, and in other ways; "but in all these things," he writes, "we found that we did not call upon God in vain, but were supported and helped." There is another feature peculiar to the Ashley-down Orphanage which ought not to pass by unnoticed. Not an atom of work has been commenced until the money was in hand to pay for it. "As from the beginning so now also," Mr. Müller states on page 4 of his narrative, "we would under no circumstances contract debt, but act according to God's mind by first obtaining the needed means." We gather from the report that Mr. Müller has received from the beginning "above £500,000 as the result of prayer and faith." This colossal sum, of course, has relation to the operations, small and large, of the thirty-seven years during which the Scriptural Knowledge Institution has been working and has been applied not only to the erection and maintenance of the orphan houses, but to the support of missions and schools in various parts of Great Britain and the world, and the circulation of the Holy Scriptures and religious works based on them. As many as 150 missionaries are assisted from the funds. From the commencement 23,000 children or grown-up persons have been taught in the various schools entirely supported by the institution (as Mr. Müller is pleased to designate it); besides tens of thousands benefited in other schools assisted by its funds. Added to this more than 64,000 Bibles, 85,000 Testaments, 100,000 smaller portions of the Holy Scriptures in various languages, and 29,000,000 of religious tracts have been issued and distributed through its agency. Upon the support of the orphans, in procuring the admission of whom no favouritism whatever can possibly prevail, there has been expended from the commencement an almost fabulous sum. The erection of the five orphan houses alone has cost £115,000. The expenses of the houses during the past year, quite exclusive of any assumed interest on the capital outlay, have been £22,660, but as the numbers are now very large they will be greater next year. Mr. Müller says, indeed, on page 31 of his little book, "We shall not only require again £39,000 (for all departments), as during the past year, but considerably more still, perhaps £5,000, £6,000, or £7,000 more." In glancing through the considerable portion of the pamphlet from which a knowledge is to be derived of the mode in which the funds are supplied to Mr. Müller's hand, we find the help comes in almost every variety of amount from all parts of the world; it is given sometimes in cash and sometimes in kind; and it is to a very large extent indeed, sent in anonymously. Among the heaviest sums received during the year, we note a legacy of £5,000, with £196 13*s.* 4*d.* added as interest, from the late J. A.; a legacy of £1,000 from W. R., who, Mr. Müller tells us, was so complete a stranger to him through life that he had not even heard his name; a donation of £500 from "A Christian Gentleman," one of £700 (£500 of it for the Spanish Mission) from a donor not specified, £300 from "A Christian Noble Lady," £400 from an unnamed person living at a considerable distance, £500 from a manufacturer, £350 from "near London," £500 "from a considerable distance," the sum of £700 in Turkish Bonds and ten shares in the Italian Irrigation Canal Company, by some one not specified. Anonymously from Somersetshire fifteen £20 Honduras Government Railway Bonds. There are several sums of £250 and £200, many of £100, and others ranging down to the offering of 2*s.* 6*d.* by "A Former Orphan," and a like sum by "A Very Poor Woman."

Miscellany.

BREVITIES.—The *Punchatuntra* is regarded as an extract from a larger work dating from about the 16th century. A Syriac version of this larger work has lately turned up, whether made from the original or from the Pehlvi does not yet appear. Dr. Benfey is engaged in editing it.—The young Duke of Norfolk is celebrating his coming of age by spending £100,000 on the erection of a Roman Catholic Cathedral at Arundel.—Under the head of singular prophecies two tables of dates are going the round of the papers: Louis Philippe was born 1773; his queen Amelia, 1782; they were married 1809; ascended the French throne, 1830; add 1, 7, 7, 3 you get 18; the next two numbers yield in the same way 18; add 18 to 1830 and you have 1848, when Louis Philippe lost his crown. Louis Napoleon was born 1808; Eugenie, 1826; married, 1853; ascended the throne 1853. The first three numbers yield 17, and 17 added to 1853 gives 1870, when Louis Napoleon lost his crown. In all this there is simply a coincidence. The reader will notice that the numbers are separated by 9 or a multiple of 9.—It seems to be completely established that Plato, a lunar plain 60 miles in diameter surrounded by high mountains, is undergoing change, the spots upon it being much more numerous than formerly, and fresh streaks being also observed.—Among the re-inforcements that the Basel Missionary Society are sending forth this year, is Kong Fatlin Ayun, a Chinese, who has been educated for the Christian Ministry at Basel.—The principle of religious equality is inconsistent with and opposed to the principle of establishment, wrote Earl Granville June 11, 1870, when Colonial Minister. Mr. Gladstone was asked in the House the other day what this meant. He replied that the phrase was true theoretically, although there might be no substantial or practical grievance.—The Ecclesiastical Commissioners return the value of the estates belonging to 15 sees and as many chapters of the Church of England, at £18,603,000. The 8 remaining sees and 8 chapters are estimated at £9,500,000; making a total of £28,103,000. Besides these, other Episcopal and capitular estates will, in due time, pass into the hands of the Commissioners.—More than 70 members of the French National Assembly are Protestants, a greater proportion than in any previous assembly.

EXTRACT FROM THE PROCEEDINGS OF THE MILDMAY PARK CONFERENCE.

Ragged London in the Centre.

Mr. Wm. Catlin spoke of his own district in Clerkenwell. He entered into some detail as to the condition of the people at the commencement of his work as a visitor and missionary, and contrasted the former wretched and degraded state with what he was privileged now to behold.

Mr. Gawin Kirkham followed, and confirmed Mr. Catlin's statements of the work in Cow-cross. He referred the audience to Vanderkiste's "Six Years' Mission among the Dens of London," much of which related to this district, where Mr. Vanderkiste at that time laboured as a city missionary. Cow-cross of the present day was not Cow-cross of the past, many changes, especially of a sanitary character, having taken place. These changes were due, in a great measure, to the labours of Mr. Catlin and his helpers, especially his wife, whose death was a great loss to the district. Open-air-services could now be held freely; and even at midnight, on such occasions as Christmas and New Year's Eves, the people, including the Irish Romanists, gathered round to listen.

The East-End Juvenile Mission.

Mr. Barnardo said—As the dear brother who so kindly invited us here to-day was praying, there came to my mind such an overwhelming sense of the need of London, and of our incapacity to grapple with the hydra-headed monster—poverty, vice, ignorance, and overcrowding—that I felt, perhaps more than I have ever done, the fact that the gospel, and the gospel only, will ever succeed in attaining anything like the results which we all so much desire. I do not mean by this that I in any wise look for the dawn of a millennial period, which shall be brought about by the success of human efforts, or by the preaching of the gospel; for I have long felt that nothing but the personal advent of our Lord Jesus Christ, which so many of us have of late years been led to look for, will ever thoroughly deal with the question of sin and of civil and social irregularities. But what I do mean is this, that even now, in proportion as the gospel of Christ is the weapon used by his servants in their warfare against the powers of evil, in such proportion only will be the measure of true success. And whilst we labour for the welfare of the bodies of men, let us also remember that the latter is but the casket of a precious pearl, the soul, which shall live for ever, and for whose well-being chiefly our energies should be directed. I am persuaded also that no amount of agencies brought to bear upon the souls of men will be as successful as they might be did we begin with the young. "As the tree falleth, so it lies." The slender sapling may be easily bent by passing winds, whilst the stern and rugged tree remains comparatively uninfluenced. From such considerations as these, I have been led to give myself to the work among the young, and I am thankful to be able to narrate, that our labour has even already not been in vain in the Lord. To the houseless, the homeless, and the lost, I desire to bring at once the precious tidings of a Saviour's love, and the welcome information that there are friends even in this life who are ready to take such by the hand, and place them in positions in which they may be helped and influenced, so as to exchange somewhat the condition of misery in which circumstances have placed them, for one in which at least a fair opportunity may be given them of earning an honest and creditable livelihood. Of the poor in London, we may make three distinct classes. First, those who are poor as the immediate result of improvidence, drunkenness, or some equally significant and radical cause; there are, too, those who are poor because they have sunken from honesty to crime, and find themselves unable, however willing, to regain their former position. In the second class are those who, from sickness, the condition of trade, or the dishonesty of others, have lost their foothold in society, and sunk to the level of the poor. Whilst in a third class I place those who never were better off, who were born poor, and who, for no fault of their own, find themselves at an early age cast upon the wide streets of London to obtain a livelihood for themselves, honestly or dishonestly, just as their instinctive sense of right or wrong, and the necessities of the case, most forcibly suggest. Of course I speak of the "Arab," and so-called "gutter" boys and girls of this great city, whose very existence is a standing reproach to our Christianity, and our so-much-vaunted civilization. To these, and for the securing of their welfare, I most gladly devote myself. During the past six months I have found the most successful method of reaching them has been to go at night, or rather morning, between the hours of midnight and six A.M., and investigate the haunts in which they are to be found, and where they crowd together like pigs. Some short time ago, under a large tarpaulin which covered some boxes lying in a narrow street near London Bridge, I found a great number of poor young lads fast asleep. The promise of a reward soon brought them out of their hiding-places, and then, to my utter amazement, no less than seventy-three boys, in every conceivable condition of misery and destitution, were to be seen standing in two rows under the light of a policeman's lantern, whilst I picked out of their number five poor woe-begone boys, who gladly accompanied me to our "Home." A few mornings later on, one of the young lads whom I saw that very night was found dead in a barrel, whilst his little mate sleeping by his side was quite unconscious that his "chum" had left starvation, cold, and cruelty for another and, I trust, a better world. Our great object is to train these boys for heaven, to influence them by holy words, and by all the eloquence of holy lives; so that, ere years grow upon them, they may be found in the fold and under the banner of Christ. I do not come here to beg for money, but I do crave your prayers, your earnest and Christ-like fellowship and sympathy. For well do I know that if your sympathy, your prayers, and your interest be evoked for Christ's work in my hands, then shall the means also be not wanting to further and maintain the same. I have already far exceeded my time, and must therefore sit down, earnestly beseeching you, however, in the midst of the comforts of home and of this life by which you are

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surrounded, not to forget the poor outcast and destitute boys of London streets.

East-End Christian Mission.

Mr. Eason stated how he had long been engaged in open-air preaching and visitation in the East of London, where the labourers were comparatively few, and of the results he had been permitted to witness. Of late he had been led to join Rev. Wm. Booth's Mission, as he thought they might be helpful to each other. His principal meeting was held in a tent, erected in the London Fields, Hackney. He spoke of the large numbers of persons, who, by systematic operations of visitations, tent-meetings, open-air services, and various other meetings, adapted to existing necessities and circumstances, had come under the sound and under the soul-saving benefits and effects of the gospel. He mentioned some interesting facts of the conversion of gipsies, and of their striking testimony to Christ's gospel.

Past, Present, and Future.

Dr. Elwin remarked that he rejoiced to think of the almost innumerable and varied agencies at work at present in the great metropolis. It is true there is much to discourage and much to sorrow over. When this is the case, it is well to encourage our fellow-labourers as much as possible, and to take a look at the bright side when we can honestly do so. We must remember that, in a time of *great need*, and in a work of *great proportions*, the more we set ourselves to accomplish what is to be done, the more we shall see what there is to do. So is it as it regards London. Crime and vice, misery and need, which existed, but were not known (or if known, were little regarded), came to light when Christian philanthropists set themselves to work to go into the scenes of sorrow and of sin. The remarkable results of theatre-preaching were alluded to, out of which arose many minor or subsidiary operations. Some of these were mentioned, and it was shown how evangelists were developed amid theatre converts, and how the pit and the gallery of these houses of pleasure had sent out men and women who worked in the East of London and elsewhere for their Lord and Master, and with no little success. One method and agency to which Mr. Elwin joined himself, he was glad to mention, as he believed it was one of the very best means of meeting the masses. A band of men and women formed an unsectarian mission. This band was composed of earnest individuals from among the various sections, but section or party never came into their minds in East-end work for souls. They worked in tract-distribution, in opening music-halls, dancing-rooms, and minor theatres; in holding prayer-meetings, and open-air services, going two and two or in small companies. The result of this East-end movement, coincident with the great event of the opening of the larger theatres for special Sunday services, has yet to be told. When it first commenced, ten years ago, labourers were comparatively few, mission-rooms far between; but what do we see now? Mission-rooms, refuges, homes, prayer-meetings, special services, free meals, open-air testimony, more or less, all over the East-end. This speaker earnestly recommended unsectarian, active, zealous, prayerful, and united labour for the good of souls. The blessing upon the labourers of the "East-end Committee," of 1860 and following years, depended much upon one object being aimed at, viz., to win souls for Christ, and by any and every means to meet the lost.

King's-Cross District.

The Rev. R. B. Tonge, previously curate of Rev. W. Pennefather, described the present condition of the King's-cross Mission, which was commenced last Christmas under his superintendence. The district contains a population of 4000 souls, comprising men employed on the Great Northern and Midland Railways, or in the Gas-works which adjoin it; likewise cab-drivers and costermongers; women working at Eley's factory, and artificial-flower makers; also pickers on dust-heaps, thieves, and prostitutes. Many of the houses are in a disgraceful condition, owing to broken floors, drains out of order, filthy ceilings, and walls needing repair. Most of the cellars and out-buildings are such miserable hovels that they are not fit to be inhabited. This state of things is made worse by the overcrowding of the houses, many of which have a family in each room.—*The Christian.*

—The *Freeman* publishes the following maxims for the special benefit of ministers. 1, Prepare—(*intentus studiis,*) with Christ's aid in view. Matthew xxi. 22; xxviii. 20; Prov. xvi. 2. 2, Enter the Pulpit—with Christ's example in view. Hebrews iii. 1, 2; 1 Peter i. 15. 3, Preach—with Christ's honour in view. 1 Cor. x. 31; Colossians iii. 17, 23; 4, Leave off—with Christ's power in view. Matthew xxviii. 28; 2 Cor. iv. 7; Jude 25. 5, Await Results—with Christ's promises in view. James v. 7; Isaiah l. 4; Jeremiah i. 12; Matthew xxiv. 35; Isaiah liv. 10. 6, Dispel Dejection—with Christ's rewards in view. Proverbs xxix. 23; 1 Samuel ii. 30; Romans ii. 7, 10; John xii. 26.

—The *Rangoon Times* says: "Our readers are aware that the Scriptures of the Boodhist people comprise a work of considerable dimensions, embracing the canons, the laws, and the commentaries, of the preaching of the last Boodh, Gaudama. These numerous books are called in the language of the inhabitants of Burmah, the *Abeedamah*, the *Thoketan*, and the *Weenee Khan*, ably edited in a work written by Bishop Bigandet, entitled the "Life and Legends of Gaudama." These three comprise the system of the Boodhist religion, as professed and observed by the different races, as the Burmese, the Siamese, and a large portion of the Chinese, and by the Cingalese. These Boodhist scriptures have recently been engraved on marble at Mandelay, at the expense of the King of Burmah, and the blocks or slabs on which this inscription is cut are placed in a choice spot at the North-east corner of the city of Mandalay. The cutting of the inscriptions has been in progress for the last seven or eight years, and it is done within the palace enclosure, under the supervision of the King in person. The number of slabs devoted to this work is said to number nine hundred and twenty-nine. Each slab is about the size of an ordinary head-board placed at the grave of deceased persons in the grave-yards of European countries. The inscription is cut on both sides and the number of lines on each face is from one hundred to one hundred and eighty. Each slab stands in a small brick building about six to eight feet square, and on each side there is an arched door-way permitting a person passing to get a glimpse of the marble slabs and of the letters cut on it. The marble, including the expense of cutting the Burmese letters on it, cost the royal treasury, on an average, about fifty pounds, or five hundred rupees for each slab. The brick buildings containing this sacred work run along in straight lines and are surrounded by walls enclosing them. The area thus covered embraces an extent of many acres of ground. In the centre a pagoda has been erected with its pedestal or basement covered with glass bricks of a square shape, but they are gradually getting loose, and are being broken by accidents of one kind or other. It is said to be the King's intention to have this central pagoda gilt from its base to its apex.

TELEGRAPHIC NEWS.

London, September 20th: The campaign in Berkshire virtually terminated yesterday evening, Sir James Hope Grant having repulsed the combined attack of Generals Staveley and Carey on his entrenched positions.—The strike at Newcastle continues unabated. The masters have imported altogether 3,000 foreign workmen.

21st: Advices from Vienna state that the *Abendpost* denies that a Ministerial crisis is imminent.—Cholera has appeared at Constantinople.—The German Parliament will assemble on the 15th October.—Henri Rochefort has been condemned to imprisonment in a fort.

New York, 21st: Mr. Secretary Boutwell has ordered an extra sale of six millions of gold.

London, 22nd: A final battle took place in Berkshire yesterday, which was fought brilliantly. The troops were equally divided. The weather throughout the manœuvres has been splendid.—Further explosions have occurred at Wigan, necessitating the flooding of the mine.

New York, 24th: Official reports from Washington state that the September corn crops are more favourable.

London, 24th: The *Times* of to-day details a proposal for a railway from London to Kurrachee, which is to cost 40 millions sterling. It states that if the scheme is carried out, the journey will be a pleasant one, occupying five days. The promoters undertake to complete the line in three years on the joint guarantee of the countries to be traversed.—There is a heavy demand for money, and the Stock Markets are depressed.

25th: Earl Kimberly has requested Sir Hercules Robinson to remain in office until next year in order to complete the reform now being made in the Ceylon currency.—The Duke of Cambridge has issued an order complimenting the troops upon their admirable conduct during the recent manœuvres. His Grace has reserved his views on the execution of the operations.—The *Times* of to-day says that the murder of Chief Justice Norman is a terrible blow struck at the majesty and sanctity of the law. If not an act of religious fanaticism, it will add to the anxieties of the Government to best and in difficulty (sic) a perfectly equal and strong administration of the law. (A repetition of the sentence has been called for.)—The *Daily News*, supposing that the murder was committed at the instigation of the Wahabees, hopes that it will not operate to the prejudice of Ameer Khan.—*Obituary.*—General George Farquharson.

Amsterdam, 25th: The King of Holland has opened the Dutch Chambers. In his speech from the throne His Majesty said that military reorganisation and a reformed system of taxation had become necessary. The Budget shows a deficit of 9 millions of florins. To meet this the Government proposes a general income-tax.

Paris, 26th: The Government are preparing for the early payment to the Germans of a fourth half-milliard in Treasury Bonds, endorsed by the first houses in Europe, and payable in London in April and May next.—The disarmament of the National Guards at Lyons has terminated.—The Mont Cenis Railway will be opened for general traffic by the middle of October.—The evacuation of the four departments adjacent to Paris has been completed. The negotiations for the German treaty are progressing favourably. A Peace League Congress has been opened at Lausanne, where moderate opinions predominate.

27th: At the meeting of the Peace Congress at Lausanne to-day, M. André Leo apologised for the acts of the Commune, causing indescribable tumult.—The subscriptions to the City of Paris Loan are considerably in excess of the amount required.

DOMESTIC OCCURRENCES.

MARRIAGES.

WILSON—DAVIES—Sept. 23rd, at Mhow, by the Rev. F. Crombie, Henry Anderson Wilson, Esq., H. M.'s 59th Regt., to Emma Octavia, eldest daughter of Major L. M. Davies, Staff Corps.

TUBB—SKARDON—Sept. 25th, at St. Ann's Church, Indore, by the Rev. H. Hacon, Henry Herbert Tubb, Esq., Assistant Superintendent Government Telegraphs, to Mary Jessey, youngest daughter of the late George Briscoe Skardon, Lieut., R. N.

BICKERDIKE—CALDER—September 27th, at Christ Church, Byculla, by the Rev. J. S. Robertson, Robert Edmond Bickerdike, of Bombay, to Mary Campbell, daughter of A. Calder, of Arbroath, Scotland.

DEATH.

COATES—August 9th, 40 miles from Bushire, Captain M. Coates, S. S. Mula, aged 35 years 8 months.

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